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*AT the semi-annual meeting of the HU-  
MANE SOCIETY, in Boston, June 10, 1794.*

*VOTED, That the Honourable the President,  
the Vice-President, Mr. Pulling, Honourable Judge  
Paine, and Samuel Sewall, Esquires, be a Committee  
to wait on the Rev. Mr. Thomas Barnard, of Salem,  
and return him the thanks of this Society, for his  
ingenious Discourse delivered this day, and to  
request of him a copy for the press.*

*Attest,*

*JOHN AVERY, jun*

*Rec. Secretary.*



A  
DISCOURSE,  
DELIVERED BEFORE THE  
HUMANESOCIETY  
OF THE  
COMMONWEALTH OF MASSACHUSETTS,  
AT THE  
SEMIANNUAL MEETING,

JUNE 10, 1794.

BY THOMAS BARNARD, A. M.  
MINISTER OF THE NORTH CHURCH IN SALEM.



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MDCCKCIV.

TO  
THE PRESIDENT,  
VICE-PRESIDENTS,  
TRUSTEES,  
AND  
MEMBERS  
OF THE  
HUMANE SOCIETY  
OF THE  
COMMONWEALTH OF MASSACHUSETTS,  
THIS DISCOURSE

IS  
RESPECTFULLY DEDICATED,

BY

THE AUTHOR.





A  
DISCOURSE  
TO THE  
HUMANE SOCIETY.

MARK xiv. 7.  
FOR YE HAVE THE POOR WITH YOU ALWAYS, AND WHENSOEVER YE WILL YE MAY DO THEM GOOD: BUT ME YE HAVE NOT ALWAYS.

THE occurrence, which gave birth to the reflection in our text, is thus related by the Evangelist: "And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of ointment made? For it might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. And Jesus said, Let her alone, why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always."

She wished to do honour to a person, whom she esteemed the great prophet of God, and Saviour

of the world. And she thought the expence which she was at, too small a tribute to so much worth. Her attention must have been peculiarly grateful to our Lord, at this melancholy period of his life : for when are respect and kindness felt by us with more lively pleasure, than at those moments when the world looks indignant upon us ; and we have sad apprehensions of coming events ! Within *two* days, he was to be seized upon, crucified, and slain. This was the *last* day of his publick teaching. In this situation, the cool spirited economical remarks of his disciples particularly hurt him ; and he observes upon them, with those sentiments of truth, which deserve the serious consideration of all, who pay him reverence in every age, “ Let her alone, why trouble ye her ? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good : but me ye have not always.” The spirit of our Lord’s exhortation is evidently this, that he was in those peculiar circumstances of dejection and sorrow, which justified all, who knew him, for their inattention to the unhappy who were usually about them, and whom they might daily relieve, for choosing him the sole object of all the offices of respect and good will, which generous sympathy and kindness would allow him.

Do not these sentiments meet with our fullest approbation ? There are objects of humanity whom we are bound to compassionate and relieve ; and yet we shall not, in any degree, complete our duty towards them, unless, for a time, they engage our minds and affections with an undivided force. Are we not justifiable then, in granting them our immediate, and whole attention ? If our eye was caught with the sight of a fellow creature in danger of instant destruction, unless directly as-



sisted, should we not, if governed by our hearts, leap forward to his relief, totally forgetful of all other sufferers?

The spirit of the CORPORATION, to which we, MY RESPECTABLE HEARERS, belong; and the objects, of which we are met together at this time, particularly to consider, is of this confined nature. It may be asked by some, who make pretensions to superiour reason and humanity, why so much expense of time and property upon *particular* objects of charity? Why are they not devoted to the *whole* number of the miserable? In this mode, might not more good be done, more happiness produced? To such questions, we may reply in the language of our Lord, "ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always." Let us consider the objects of distress, which our Society think themselves justified for contemplating exclusively of others, at several yearly meetings; and for relieving, when they meet with them in preference to all others; and see whether the spirit of our text does not afford us a sufficient apology.

I. The first object is those unfortunate persons, who are suffocated by drowning, hanging, or any other cause; and are apparently dead. Not many years since, persons in appearance dead were believed to be so in reality; and were quickly committed to the grave. But some successful endeavours, arising from the joint operation of ingenious curiosity, and a humane disposition, to resuscitate bodies in this hazardous state, encouraged a repetition of the experiments whenever subjects presented. It was found, in so many instances, that bodies in this condition were not the irreclaimable subjects of death, that many of the friends of man in Europe, united with the valua-



ble design of investigating the surest means of recovering the dormant powers. They immediately prepared funds to carry their beneficent views into effect. Blessed be our Maker, ingenious curiosity and kindness of heart are not confined to climates, but dwell, wherever man dwells in a state of society, and favourable to improvement. It must gratify our feelings, to consider that the necessary information upon this subject excited a likeness of spirit here; and originated this Society. The consequences of these institutions have been happy. Many have lived through their good efficiency; been useful to others; and have enjoyed themselves; who otherwise, would have become inhabitants of the grave, where there is no work, device, wisdom or knowledge. The modes of most favourably treating bodies in this situation have been, and are now the object of attention to the philosophick minds of medical gentlemen. They have gradually improved; and will no doubt, become far more judicious and successful, than they are at present.

A consideration that we are small and incapable, when compared with larger and wealthier societies of the same name, in other countries, should be no mortification to us. We are a germe in its nature, of large growth, of plentiful, and most valuable fruit, in an indulgent situation. If we cultivate our soil with care; and encourage our increase with cautious industry, we shall in future time become a large and spreading tree, which, with its branches and foliage, will afford shelter to the miserable; and, with its fruits, cheer and strengthen them. Does not the spirit of our text amply justify us in our wishes and endeavours, to accomplish the purposes of our institution? Our intention is to restore life and vigour to those, who are in appearance, dead; and



who will soon be really so, if they are not almost instantly relieved. Is not this an object worthy our anxious concern, and spirited exertion ? LIFE is valuable to society ; It is interesting to relatives and friends. And it is of inestimable value to a man himself.

Population is of more importance to states, than silver and gold, or the most precious stones. They may be immensely rich in these, and yet be poor, and unrenowned. But, when filled with inhabitants, they have the capacity of rendering themselves as rich and powerful, as respectable and happy, as their natural situation admits. Wise Legislators therefore, have ever laboured with great solicitude, to increase, by proper means, the number of their people. They cannot but highly esteem them, every society of men, which regards the preservation of life, often endangered by disease, by sudden phrenzy of passion, and innumerable accidents, which can neither be foreseen, nor prevented. In pursuit of our design therefore, we are promoting the important interest of the civil community, of which we are happy in being members.

With what anxiety, and extreme distress, do parents and near relatives, behold their children, and other dear connections, by unexpected accident, with all the symptoms of death before them ! With what delight do they perceive the signs of returning motion ! With what extacy, the unequivocal proofs of restored life ! May we not then, justly congratulate ourselves, in being instrumental in relieving such excess of misery, in communicating such unspeakable enjoyment ? Taking mankind together, there are but comparatively few, who agree with the description in Holy Scripture, “ in those days they shall seek



death, and shall not find it ; and shall desire to die, and death shall flee from them.” The apprehension of death is to mankind almost universally, disheartening and sad. They deprecate death, as the worst calamity which can befall them. The good man, besides the strong animal attachment which he has for life, wishes to live that he may be more prepared to die. He has connections, whom he cannot leave in a world behind him, which oftentimes proves inhospitable and cruel, without painful reluctance. The bad man knows, that by death, he shall lose all his present enjoyments. He dreads the just judgment of God in future scenes of being, if taken from probation, in his present moral condition : He resolves, that he will act a wiser, and better part hereafter, if his life may be spared ; and *perhaps*, will carry his resolution into effect. Where then, is our humanity, if we refuse to hasten forward to their relief, when endangered by death ; and to afford them the most efficacious aids we are able ? Yet we cannot, to those we have particularly in contemplation, unless we forget all other afflicted persons ; and make them the whole object of our attention. All their activity has at present ceased ; and will in a few moments, be gone forever ; unless by immediate, prudent, and incessant application, on the part of those around them, their sensibility be renewed.

In addition to the provision, made by this Society for those who are threatened with death, by either of the causes which have been mentioned, it has also extended its kind providence to the ship-wrecked sailor. Our brethren of the sea have peculiar claims upon us, for our humane attention. This coast is eminently dangerous at the cold and stormy season of the year. And then our sailors usually meet with their most cru-



el disasters. Yet at this season, they must be upon it, as well as the more safe and pleasant. With courage, they expose themselves to all the risks and dangers of a most adventurous situation. By their labours, they are a rich source of convenience and wealth to their country ; and by their resolution and hardy habits, a powerful mean of defending it, when attacked. Say ye, who feel for another's woe ! Is not the ship-wrecked sailor an object deserving your tenderest pity, your generous compassion ! Worn out with watching, overstrained labour, and that conflict of passions which is severely painful, his life hangs in doubt before him. The recovery of land which he beholds with eager eyes, appears the only means of safety. The value of the prize, and the force of despair, brace the system again ; and he plunges into more threatening danger, that he may seize it. He succeeds : he treads again upon firm ground ; and for a moment, thinks himself safe. But wet, cold, and hungry, he becomes torpid and inactive ; and is convinced that he must die, notwithstanding all his exertions, unless he is soon relieved. Yet alas ! there is no friend near him ; there is no hospitable country around him ! He feebly travels however, to find them, though with slender encouragement. At this moment of high distress, with what transport of joy must he behold the humble shed, which we have erected ; and find a supply of the necessaries he needs. Then, the blessing of him that is ready to perish, will descend upon us, with a fervency of desire, which cannot be expressed. A blessing, which, if we have a due degree of compassion we shall never esteem our expences upon these occasions, too much to acquire.

Were we disposed to enlarge the bounds of our charity ; and had we funds equal to the purpose,



we are presented by the providence of God, at this period, and shall probably in future time, with objects which claim a large share of expence. I mean our countrymen in Algiers, the arch dominion of pirates, the existence of which is a perpetual disgrace to all the regular governments on earth. How degraded, and keenly afflictive the condition of our countryman in that land of untroubled barbarians ! He has lost that command of himself, in which he boasted as his first distinction. He wears the badge of a vile slave ; and must obey the orders of an imperious and cruel taskmaster. Instead of the conveniences, to which he has been accustomed, he lies down upon the cold pavement, after excessive labour, with nothing to cover him. His allowance of food is penurious ; and of such a kind, as he would have rejected at home, with disdain. He is severely bastinadoed without room for expostulation, or even the gratification of an indignant look. He must submit to his fate ! And, O, how painful the reflection, he knows not that it will ever be exchanged for a better ! “ Have pity upon me, have pity upon me, for the hand of God hath touched me,” is his impassioned address to all who know his circumstances. And their hearts must be harder than the nether millstone, who can hear it with indifference.

II. These, and other good purposes of humanity, are more likely to be secured by societies formed to superintend and promote them, than by individuals free from such obligations.

Whilst unassociated for these merciful and beneficent ends, we may still be humane : Yet, it is by no means likely, that we shall know of so many objects who deserve our compassion and assistance, nor that we shall so regularly exert ourselves for their relief. Seldom, unless under par-



particular obligation, do we seek out objects of charity. We please ourselves with an idea, that we have satisfied all the demands of humanity, when we look with kindness upon the miserable as we accidentally meet with them. No sooner do we part from them, than they are forgotten by us ; and our assistance ceases. But, in the spirit of our Society, we rise above this indifference to human woe. We search for the miserable ourselves. We encourage others to give us notice of them, wheresoever they are. Our relief is immediate ; and continues whilst it is needed. We hold them up before our minds and passions, as deserving our attention : the only way, according to the constitution of our nature, of producing uniform kindness to the distressed.

A larger fund will probably be raised by us, for the relief of the unhappy, when united together for their benefit, than when disconnected. Our association will illustrate this remark. Our annual contribution we have reason to think, produces a larger sum of money for the particular objects of our charity, than would be collected from us acting singly. Forgetfulness, absence from spectacles of distress, varying humour, do not operate in this situation. Its supply is fixed and regular ; for it is the condition of our membership. Moreover, may not those, who have the most generously expended to enlarge our capacity of doing good, acknowledge without dishonour, that they have been powerfully influenced by their situation ? May we not universally declare, that, in this situation, we have done more for our unfortunates, than we should otherwise. Whilst sympathy continues a part of human nature, it will ever remain true, that mankind, when in company, are more likely to be excited to pious, heroick, and humane acts, than when alone ; truth appears before them with



more lustre, they are more animated, they are more disposed to every useful, illustrious, and good work. In well regulated society, it is probable also charity will be more judiciously and impartially dispensed. Individuals are subject to impositions, on the side of those who suffer, whilst they have neither the leisure, nor the firmness necessary to avoid them. But under the direction of society, demands will be examined with strict attention either by the whole body, or by chosen members impressed with the strong sense of responsibility. The credulity of the one will be counteracted by the superiour penetration of another. The too lively sensibility of the one, by the greater calmness and circumspection of another.

Our example also may excite others to unite with us. Perhaps, they will do it with a sincere desire of alleviating human misery ; for man, depraved as any person may think him, is not without kind propensities. Perhaps, from their love of distinction. And, what distinction can be more honourable, than that of the friend of man ? It is necessary our society should be known to gain it this influence. For this purpose we are well constituted : Our publick meetings and services, our publications, medals, and pecuniary distributions, will cause our light to shine conspicuously before others.

We have nothing then, to do upon the present occasion, but to devote ourselves, with a renewed and warmer zeal, to the great objects of our institution. We shall then, act a worthy part. According to our humble capacity, we shall associate ourselves with God, the great parent of beneficence, and Jesus, his express image, who continually sustain, and cheer universal nature, the whole natural and moral world. We shall be of the blessed company of those on our earth, and in



higher stages of existence, who not only contemplate works of compassion and mercy with cool approbation, but with a degree of affection, which is a continual cause of kind and generous action. Our fellow creatures, who know us, will esteem us, and hail us blessed. We shall enjoy within ourselves, refined satisfaction and pleasure. I conclude.

III. Humanity is a term of very extensive signification. It comprehends sympathy, compassion, pity and mercy to the afflicted : Not only to this individual or class of the miserable, but to the whole company of every nation, kindred, and tongue, whatever the form, or particular causes, of their distress : nor only so, but all those labours and exertions, which increase the accommodation of men, and render their abode here more pleasant and delightful. We live in a period of the world, and a stage of Society, favourable to every charitable institution, and useful improvement. With respect to the civilized part of Europe, this perhaps, may with justice be termed the age of humanity. Education and affluence have united to soften the heart, and render the mind capable of liberal and elegant views, as well as render easy the expence of charitable institutions, and works of public convenience and magnificence. Never were the poor and miserable more generously taken care of. Never were works of taste, utility, and splendour, prosecuted with more spirit since the brilliant period of the fine arts in the ancient Greek and Roman empires. We are fast following in this course, which most honourably distinguishes man from the lower creatures on earth, and civilized man from the barbarous of his species. Gone through with the necessities and hardships of those, who first settle an uncultivated country, easy in our circumstan-



ces, though not affluent, from the produce of agriculture, mechanic arts, and commerce, we evidently amend in our buildings, in the improvement of our lands, and the convenience and elegance of our furniture. Let foreign writers say what they please, in these western countries of the earth, we have equal strength and beauty of body with them ; we have as improveable and elegant minds ; and, unless untoward and sad events alter our situation, may exhibit human nature in as favourable a point of view as it has ever yet appeared. Often, in meditation upon the causes of national prosperity and happiness, have I forwarded my fervent prayer to the great arbiter of events, that our country might display a scene to the world, which has never yet appeared. That, instead of the expensive ostentation of European courts, instead of wars of ambition, instead of the immense sums expended to gratify the pride and favourite humours of State Ministers ; our revenues might be consecrated to the more reasonable purpose of rendering our country more productive, a more comfortable and delightful abode ; in founding establishments for the increase of knowledge and improvement of the mind ; for the encouragement of christian piety and good morals ; for the alleviation and relief of every kind of suffering and misery. All the humane must in this supplication, cordially unite. The order of divine providence however, may see fit to disappoint our wishes. Humanity itself may call us to devote all our time and contributions to enlarge the means of defence ; to render our bodies firm, and minds vigorous, that we may be prepared for deeds of hardihood and renown in the field. Yet, the conception of this scene is agreeable. An attempt to realize it is noble ; and entitles us to the approbation and gratitude of all the wise and good.



I finish with a reflection which becomes my character, and the place in which I stand ; and which it is of infinite consequence we should sacredly regard. It has been observed by those who have seriously and critically attended to human manners, that, as the spirit of humanity increases, we grow more indifferent to piety, christian institutions, and good morals. The reflection is of a most humiliating nature. Let us strive with our utmost strength, and with earnest entreaty to God for his aiding grace, to contradict its universal propriety. PIETY is the only basis, from which arises a consistent, a beautiful, and permanent moral character, that uniformly "honest man, the noblest work of God," who will be an heir of his everlasting, and richest blessings. And, when we search with laborious study, all the instructions of wisdom with which mankind, in various ages, have been favoured, we shall find, when compared with the gospel they are like a feeble lamp, opposed to the sun shining in all his brightness ; that CHRISTIANITY is indeed, the far most efficient means of all that is great and good, consistent and noble in mankind.

May we be formed to its spirit, and inherit its eternal blessings, through Jesus Christ.

A M E N.

## APPENDIX.

## I.

OFFICERS of the HUMANE SOCIETY for the year 1794.

Hon. THOMAS RUSSELL, Esq. PRESIDENT.  
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## II.

CATALOGUE of the MEMBERS of the HUMANE SOCIETY.

Names and places of abode.

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 Daniel Sargeant, Esq.  
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 Mr. Nathaniel Sigourney,  
 Mr. Nathaniel Skinner,  
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 Mr. William Smith,  
 Capt. Isaac Smith, *Malden*.  
 Capt. Stephen Smith, *Machias*.  
 Abiel Smith, Esq.  
 Capt. Nehemiah Somes,  
 Mr. John Soren,  
 Mr. David Spear,  
 Dr. William Spooner,



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John Sprague, Esq. <i>Lancaster.</i>	Mr. Ephraim Wales,
Mr. David Stearns, <i>Charlestown.</i>	Col. Joseph Ward, <i>Newtown.</i>
Wm. Stedman, Esq. <i>Lancaster.</i>	A. Ward, jun. Esq. <i>Westown.</i>
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Ebenezer Storer, Esq. 12f	B. Waterhouse, M. D. <i>Cambridge.</i>
Mr. Ruffel Sturgis,	George Watfon, Esq. <i>Plymouth.</i>
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Hon. I. Sumner, Esq. <i>Roxbury.</i>	Mr. Edward Wayne,
John Sweefer, Esq.	Arnold Welles, Esq.
Dr. Joseph Taft, <i>Westown.</i>	Mr. Arnold Welles, jun.
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Dr. James Thacher, <i>Plymouth.</i>	Hon. Oliver Wendell, Esq.
Dr. Thomas Thaxter, <i>Hingham.</i>	Rev. Samuel West,
Dr. Stephen Thayer,	Mr. Joshua Wetherly,
Mr. Joshua Thomas, 15f	Dr. Jesse Wheaton, <i>Westown.</i>
I. Tiffany, Esq. <i>West-Stockbridge.</i>	Mr. James White,
Dr. David Townsend,	Mr. Ezra Whitney,
Mr. Isaac Townsend,	Mr. Amos Whittemore,
Mr. Edward Tuckerman,	Rev. J. Willard, D. D. <i>Cambridge.</i>
William Tudor, Esq.	Mr. William Williams,
Charles Vaughan, Esq.	E. Williams, Esq. <i>West Stockbridge.</i>
John Vinall, Esq.	Dr. Amos Windship,
Rev. B. Wadsworth, <i>Danvers.</i>	Dr. Isaac Winflow, <i>Marshfield.</i>

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### III.

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NATHANIEL ADAMS, Esq. *PORTSMOUTH.*  
 Rev. ANDREW BROWN, D. D. *HALIFAX.*  
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## IV.

*Mr. ZEBINA STEBBINS's LETTER to the CORRESPONDING SECRETARY.*SPRINGFIELD, *July 10, 1793.*

SIR,

**I** ACKNOWLEDGE myself to be under the greatest obligations to the Humane Society in the town of Boston, to which institution I owe the restoration to life, of one of my children, a boy two years and a half old, from drowning. Perhaps, an account of it, and my manner of treating him may not be useless to the community.

From the best calculation, which I can make from the circumstances that attended it, he must have been under water, at least twenty minutes in Connecticut river. When found, he was lying on his back with his eyes open, in about three feet of water: And when taken out by my man, was stiff and black (as he terms it) without the least signs of life. From an idea that his body was full of water, he brought him face downwards, with one hand under his breast, the distance of one hundred rods, to my house. When brought to me, he was so swelled that I could not own him for my child: it appears to me, that he was swelled to the growth of one year. I stripped him and wiped the bloody mucus matter out of his mouth, as soon as possible; put him into a soft blanket; took him into my arms and carried him about the room, for the space of ten minutes, rolling him gently; in which time, he purged and cried out twice, and then seemed to fall away into a swoon. I then put him into a warm bed; anointed his temples &c. with camphorated spirits, which soon produced another paroxysm; and which I found more severe than the first. The paroxysms continued at intervals of about twelve minutes each, until he recovered; which was about three hours. From what I observed, it appears to me, that there is great danger from too sudden a restoration. During the paroxysms, he was in such extreme distress, that I found it might produce convulsions. To avoid which, at their return, I fanned him, which served to abate the inflammation. And which seems extraordinary, he cannot be told of his falling into the water, and being drowned, without being very much vexed at the mentioning it.

I wish the manner of treating drowned persons were more generally known. A gentleman, passing the ferry at the time my child was drowned, who I suppose was a physician, out of humanity, called at my house. And after examining, advised to rolling on a cask. I was surprised, that he was so ignorant of the methods, which ought to be used in such a case. He belonged to Connecticut, I conjecture; and if I had set out on a journey that day, as I expected, he would have rolled him out of the world. Of this I have no doubt, as there was no person near, acquainted with the directions given by the Humane Society, in such cases. From a conviction of the carefulness of the means, prescribed by the Society, in such cases, I intend to procure me an apparatus, as my situation is such, that accidents of the kind may often occur.

I am, Sir, with sentiments of the highest respect,  
your most humble servant,

ZEBINA STEBBINS.

Rev. Dr. PARKER.



## V.

*STATEMENT of the CASE of JAMES RYAN, by REPORT of COMMITTEE.*

**T**HE Committee appointed by the Trustees of the Humane Society at this meeting, on the first Monday of August, 1793, to give a statement of the case of James Ryan, of Roxbury, who was in imminent danger of drowning, on the 30th of June, find, that he, with five or six other persons, was bathing in the waters of the Mill Creek, in that town, communicating with Cambridge Bay; and stepping in beyond his depth, was carried into the stream; so that he was not able to recover the shore; and being alarmed, sank. One of the persons bathing with him, seized him as soon as he arose; and endeavoured to get him to the shore: but finding himself unable to effect it, let him go. Upon which, Ryan sunk again, as he had no power to help himself, and there was no other of the persons present, who dared to venture in after him. But Mr. Luke Morse standing by, called to Mr. John Whitney, at the distance of four or five rods, for assistance; he immediately ran to the spot, and stripped himself, and plunging into the water, found Ryan at the bottom, about two or three rods from the shore. He raised him to the top of the water; and had made some progress towards the shore: but as he was a very heavy man, he was obliged to let him go again. As soon however, as he could recover, himself, he dove again, and raised him once more; and brought him so near the shore as by the assistance of Mr. Morse, to get him on to the land. Ryan's hands were clinched and filled with gravel; and he was without any signs of life. In this state he continued for about ten minutes, when he began to revive; but it was near twenty four hours, before he was fully recovered, from the time the means recommended by the Society, were first used.

Upon a computation of all the foregoing circumstances, it appears to your Committee probable, that Ryan had been in a state of insensibility about twenty minutes.

THOMAS WELSH, per Order.

BOSTON Sept. 2, 1793.

## VI.

*Doctor BARTLETT's LETTER, to the PRESIDENT and TRUSTEES.*

GENTLEMEN,

**O**N the 5th of September, 1793, A. B. aged 40, of a very robust constitution, who, it is said had for several days discovered a degree of insanity, leaped from one of the wharves in the middle of Charles river bridge. He says, that he never could swim; but appeared sometimes to take a few strokes, and then went under water, though not far below the surface. For two or three minutes, he lay with his face covered, and nothing visible but his hair. Having been in the water ten or twelve minutes, he was taken up apparently dead, by

some persons who went in two boats from Charlestown; and after being landed, was brought eighteen or twenty rods, in a horizontal posture, with his face downwards, to the house of Richard Devens, Esq. one of the members of the Humane Society, where every thing necessary was immediately furnished. At this place, I found him stripped, wrapped in a blanket, and the by-standers beginning to rub him. The face was very much swollen, and the brain crowded, probably from his being laid over a thwart in the boat, with the head hanging down; by which it was supposed, that the water would be discharged from his stomach. Slight spasms of the breast were perceptible; but the circulations in the extremities had ceased; and there was every reason to expect an unfavourable issue. I immediately injected warm water into the intestines; poured some spirits into the mouth; put him in a warm bed; and continued the rubbing, with the hands, and with woollens dipped in hot spirits. Under this treatment, the respiration was gradually restored. And, as soon as he was able to swallow, I gave a full dose of tartar emetic, supposing he had eaten a hearty dinner, (this was about three o'clock, P. M.) which remained in an undigested state. He had been out of the water about three quarters of an hour before the action of the lungs permitted an attempt to speak. The breathing was now very laborious, with an apoplectic countenance, and a hard full pulse. I therefore, bled him freely; which evidently gave relief. The stomach and intestines were thoroughly evacuated by the operation of the medicine. And in about five hours from the time he was taken out of the water, he was carried home (about one mile) in a carriage.

JOSIAH BARTLETT.

CHARLESTOWN, Sept. 10, 1794.

## VII.

### *The Rev. ISAAC BACKUS's LETTER to the CORRESPONDING SECRETARY.*

S I R,

IN September, 1789, I received a printed letter from your Society, enclosing a paper of directions how to act with a person drowned or apparently dead, for the recovery of life, if possible; and another paper which informs seamen of houses, which you have built in four places for their relief, if shipwrecked. But as I live at a distance from the sea, and my circumstances did not enable me to contribute to the expence of your Society, I saw no way how I could be serviceable to you, and therefore, returned no answer. But as I saw three persons yesterday, who were born among us, but have lived of late in Vermont, from whence they came last week, I shall give you an account of the restoration of a child, lately recovered there, it is as follows:

A son of Mr. Gamaliel Leonard, in the town of Fairhaven, in Vermont, was playing with other children, near a Sawmill that was going, and fell into the flue; and they say, was under water at least ten minutes, and was apparently drowned. Yet by being brought into a house, and laid near a fire, and using the means which these persons



who went from hence remembered to have read in your publications ; in about twelve or fifteen minutes, the boy recovered ; and they left him well the last week. This was about a month after he was apparently drowned. He is about six years old.

Thus one life is saved by means of the publications of your Society, which may give encouragement to persevere in so good a cause.

From your humble servant,

ISAAC BACKUS:

Middleborough, January 24, 1794.

VIII.

PROPERTY of the HUMANE SOCIETY.

	dol.	cts.
Six per cent Stock. - - - - -	1442	17
Three per cent do. - - - - -	708	83
Deferred do. - - - - -	334	58
Unassumed, do. - - - - -	114	14
Forty-six Shares in the Union-Bank.		
One Share in the Malden Bridge.		

DONATIONS.

	dol.	cts.
Jonathan Mafon, Esq. - - - -	100	
Samuel Cary and others. - - -	16	34

IX.

PREMIUMS, adjudged by the Trustees, for signal exertions in behalf of persons, who must otherwise have perished.

	dols.
1793. <b>T</b> O S. Wallis, for saving a child.	3
July. To J. Mero, for saving a boy.	4
Aug. To J. Whitney, 42s. L. Morfe, 18s. } for saving a man from drowning.	10
Sept. To W. Dillaway for saving two men.	6
Nov. To T. Smith, for saving a man.	2
1794. To J. Lunt and others for do. - -	4
Feb. To J. Baker, for saving a lad. - -	2
April. To S. Smith, 60s. and H. Bradlee 30s. } for saving a man.	15
May. To T. Bell for saving a child.	1
To W. White for saving a woman.	5

F I N I S.





Taken apart, leaves deacidified  
with magnesium bicarbonate.  
Folds reinforced & leaves mended.  
Resewed on linen cords with new  
all-rag end paper signatures &  
unbleached linen hinges. Rebound  
in full vellum. October 1974.

Carolyn Horton & Assoc.  
430 West 22 Street  
New York, N.Y. 10011

Med Hist  
WZ  
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